



H

James T. King

of the
Ireland

1139. G. 2

GOD

and the

KING:

OR

A Dialogue shewing that
our Soueraigne Lord King JAMES,
being immediate vnder God within
his DOMINIONS,

Doth rightfully claime whatsoeuer
is required by the Oath of

ALLEGANCE.

By Dr. Mockett, as Dr. Twiss says.

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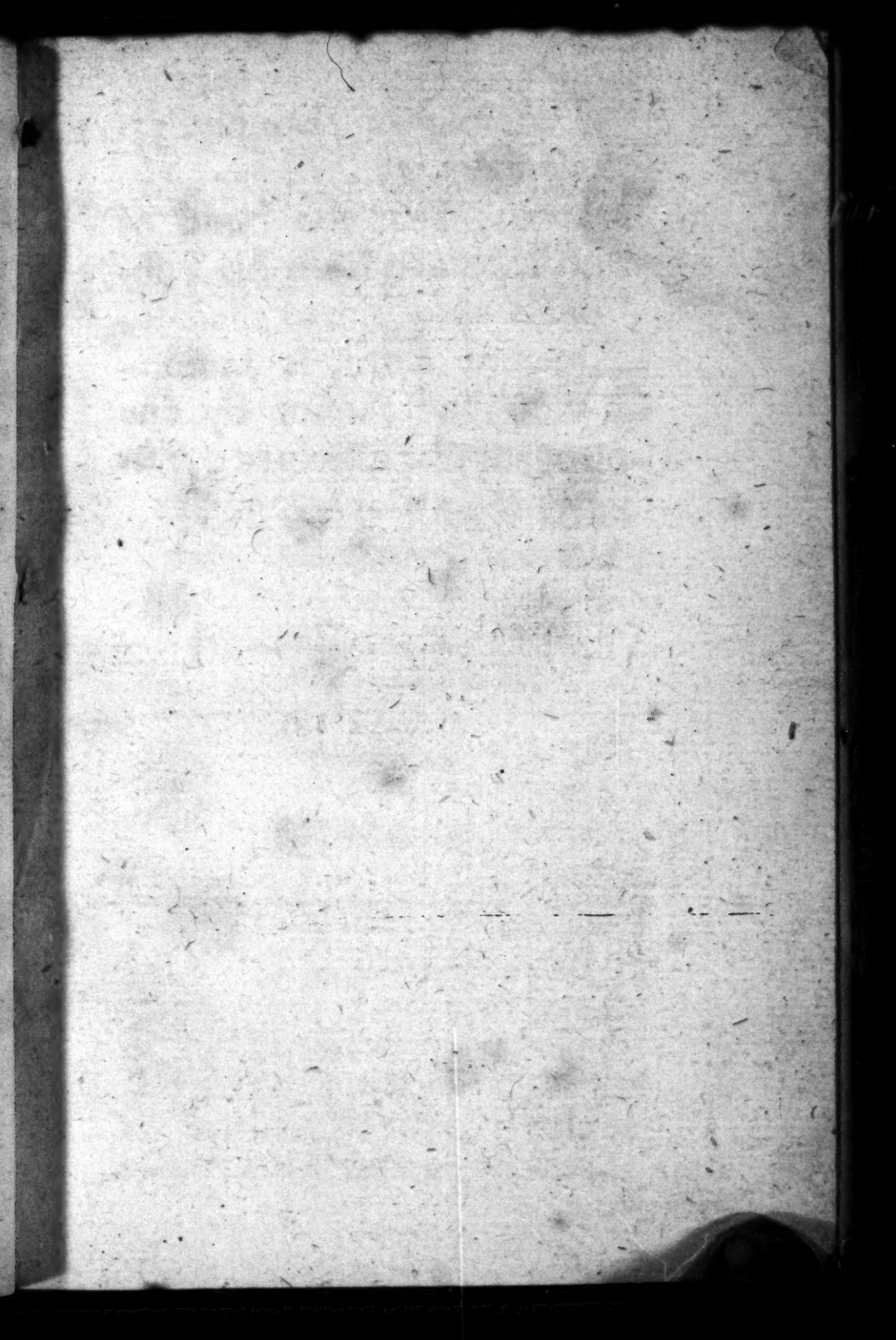
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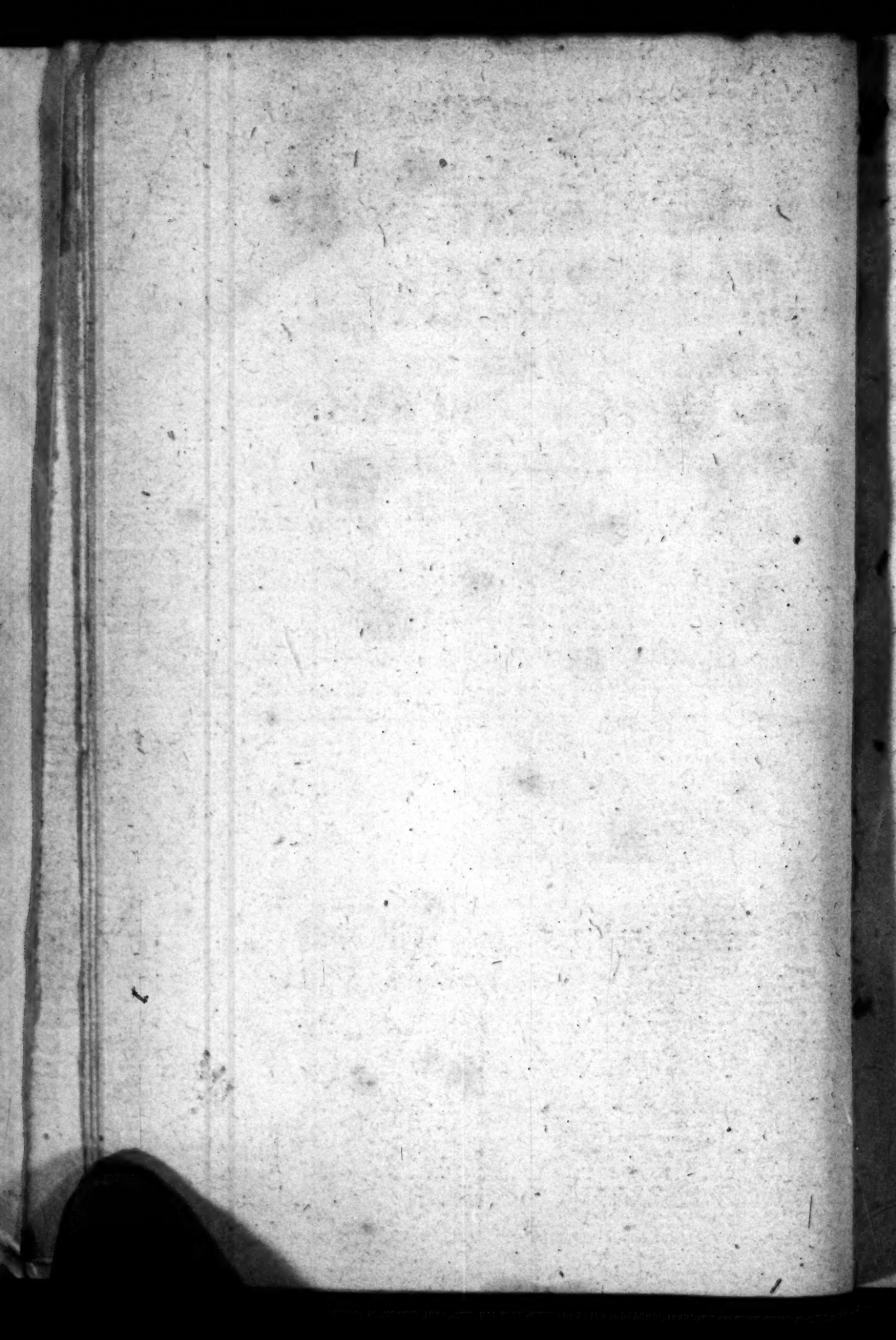
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God and the King :

OR,

A DIALOGUE

shewing that our Soue-
raigne Lord King IAMES
being immediate vnder God
within his Dominions, doth
rightfully claime whatso-
euer is required by
the Oath of
Allegiance.

Theodidactus.

WH are well met
friend *Philaethes*;
your countenance
and gesture import
that your thoughts
are much busied : What may be
the occasion of these meditations?

B.

Phila-

Exod. 20.

Philaethes. Somewhat I heard this euening Praier from our Pastor in his Catechisticall Expositions vpon the fifth Commaundement, *"Honour thy Father and thy Mother :* who taught, that vnder these pious and reuerend appellations of *Father* and *Mother*, are comprised not onely our naturall Parents, but likewise all higher powers; and especially such as haue Soueraigne authoritie, as the Kings and Princes of the earth.

Theodidactus. Is this doctrine so strange vnto you, as to make you muse thereat?

Esay 49.

Philaethes. God forbid: for I am well assured of the truth thereof, both out of the word of God, and from the light of reason. The sacred Scriptures doe stile Kings and Princes the *nursing Fathers of the Church*; and therefore the nursing Fathers also of the Common-weale: these two societies hauing so mutuall a depen-

dependance, that the welfare of the one is the prosperity of the other.

And the euidence of reason teacheth, that there is a stronger and higher bond of duetie betweene children and the Father of their Countrie, then the Fathers of priuate families. These procure the good only of a few, and not without the assistance and protection of the other, who are the common foster-fathers of thousands of families, of whole Nations and Kindomes, that they may liue vnder them an honest and peaceable life.

There being so firme and neere an obligation of subiects in duty and obedience vnto their Prince, I could not but seriously meditate with my selfe, or rather enter into some thoughtfull admiration, how there should be any so far vnnaturall and forgetfull of their many waies bounden and inbred duty, as to enforce his most excel-

lent Maieſty to ſecure himſelfe of his ſubiects loyalty and allegiance by a ſolemne Oath.

Theodidastus. Such is the generall prauity and corruption of men, that in moſt kingdomes and common-weales, there haue euert riſen ſome ſeditious Corathes, and rebellious Shebas.

Philaetbes. It may be vpon ſome extraordinary prouocation by the cruell oppreſſions and inſolent tyrannies of Gouvernours.

Theodidastus. Nay, frequently men only out of pride and ambition, or out of a blinde and intemperate zeale, or from the effect of both (when they are checked by the reynes of gouernment) repining diſcontent, haue ſown the ſeares of ſedition againſt the moſt vertuous and religious Princes; and vngratefully platted their ruine, euen when they haue beens moſt propitious and indulgent towards them.

What Prince was euer more
mercifull

mercifull and compassionate then King Dauid, as being fashioned and framed wholly according to his heart who is the God of mercy and compassion: yet ^a wicked ^a 2.Sam.20. *Sheba* the sonne of *Bichri*, lifted vp his hand against him, and blew the trumpet of schisme and sedition, to rent his Kingdome from him.

That peacefull and moderate Emperour Augustus, honoured by his enemies for his princely vertues, was assailed ^b tenne se^r ^b *Suet. c. 19* verall times by conspiratours. Vespasian euen composed of mildnesse and Clemency ^c had daily ^c *Suet. c. 23* treasons against him; and his son Titus for his pleasing and amiable vertues, tearmed by ^d Suetonius, ^d *Suet. cap. 1* the loue and delight of mankind, wanted not a ^e traiterous Ca. ^e *Cef. 6* cina.

But leaning ancient and forraigne, and to instance in moderne and domesticke examples (as most powerfull to perswade,
 B 3 being

being fresh in our memories) his Maiesties clemency towards the Romanists, and papall faction, at his happy enterance into this Kingdome, was rare and admirable; especially, if wee consider their disloyalty and sanguinary attempts against Queene Elizabeth of blessed memory, only vnder pretence of promoting their superstition, whereunto his Maiestie was a constant and professed opposite, as well as his Royall Sister.

In the beginning of Queene Elizabeths raigne, the ^a most part of such as were addicted to the Roman Superstition, communicating with vs in diuine Service, liued free from all punishment or molestation, and enioyed common fauours and benefits with other of her Maiesties loyal Subjects. Of which their practise, the Pope beeing aduertised by some feruent and zealous Romanists, and that heereby in time his adherents

^a Apology of
Ecclesiastical
Hierarch. c. 1.

herents would by little and little
 wholly consociate themselves
 with our Church, and so all hope
 would bee lost by a home party,
 of reducing this Kingdome vnto
 his subiection, out of which his
 predecessors had gathered such
 rich treasures. Pius Quintus to *Anno Domini*
 prevent so great a damage vnto *1569. 11. Reg.*
 the sea of Rome, and for this pur- *Eliz.*
 pose to make an open Schism be-
 tween his deuoted vassals, and her
 Maiesties dutifull and faithfull
 Subiects; hee sent Moreron an
 English Priest, to declare by his *Sand. lib. 7. de*
 Papall Authority vnto the then *visib. Monarch.*
 Charles of Northumberland and
 Westmerland, vpon whom mul-
 titudes of Popish people in the
 North were dependant, that
 Queene Elizabeth was an Here-
 tique, (& therefore that they ought
 to haue no communion with
 her in ciuill affaires, much lesse
 in Religions) because by being
 an Heretique, she was fallen from
 all Dominion & power, and they

God and the King.

were not compelled to obey her lawes and Commandements.

*Stow in an-
nal. 12. Eliz.* Whereupon they raised an army of a foure thousand footemen, and five hundred horse, for the maintenance of the libertie of their conscience, and the reformation of Religion, pretending they were driven to take this enterprise in hand, lest otherwise forraigne Princes might take it vpon them, to the great perill of this Realme: which forces were sone vanquished, and onely some chiefe conspiratozs receiuing condigne punishment for their rebellion: other Papists that did not partake in this Seditious commotion, (thzough the Gracious disposition of her Maestty) enioyed the same liberty they did before.

But Pius Quintus was neither mittigated by her Maestties Clemency, nor daunted with the ill successe of his factious Complottes: for being informed that his projects

projects tooke not that effect hee
 expected ^b because all the Catho- ^{b Sand. lib. 7.}
 likes knew not that Queen *Eliza-* ^{vish. monarch.}
beth was declared an Heretique :
 not long after hee did publish a
 Bull, wherein out of the fulnesse
 of his power he denounced Queen ^{Anna Dom.}
Elizabeth an Heretique, and that ^{1570.}
 such as did cleave vnto her, should ^{12. Eliz.}
 incurre his curse ; that she was de-
 priued of all Dominion and dig-
 nity; that her Nobles and people,
 or any other that had sworne obe-
 dience vnto her, were freed from
 this oath, and from all Allegiance
 and fidelity ; commanding them
 not to obey her Lawes vpon paine
 of his curse.

And that this Bull might bee
 the more generally knowne vnto
 Romanists, and to gaine vndoub-
 ted credence thereunto, hee cau-
 sed it to bee printed at Rome, to
 be signed by a Publique Notary,
 sealed with the seale of his Court,
 and at length being sent into Eng-
 land, it was fastened by one Fel-
 ton

ton deeply plunged in the Roman superstition, vpon the gates of the Bishop of Londons Pallace.

And although these Papall thunders, and curses of Pius Quintus were but as the noise of
 Eccles. 7. 8. thornes vnder the pot, and banished like the vapor of smoake: yet Gregory the thirteenth immediately succceding Pius Quintus, confirmed and ratified his Bull, erected a * Colledge at Rome, gaue a pension to another Colledge at Doway, to bee receptacles for Fugitives and discontented persons in England, to be instructed in schole-points of sedition (as it is manifest by the bookes and writings of their then chiefe Masters and Oracles
 See Bristows d Bristow and Allen) and from
 motives. mot. thence to be secretly conuained in-
 15. 40. And to this Kingdome, to perswade
 Allens defence men they were bound to obey the
 King Cathol. 4 Popes Bulls, and excommunicati-
 ons, to renounce their naturall Allegiance vnto her Maiesty, and
 take

*An. 1578.
14 Eliz.*

take part with anie domesticall
or forraigne power to depose her
from her Regall Throne.

The most eminent and prin-
cipall men of note amongst
these fugitiues, were the Acto-
ites Campian and Parsons, who
at the commandement of Gre-
gory the thirteenth, coming
towards this Kingdome, desired
of him that the fornamed Bullof
Pius Quintus, which himselfe also
had established, might so be vn-
derstood, As to binde the Queene
and the Heretikes (but not the
Catholiques) as matters then
stood, but when there might be
had a publique execution thereof.
With these instructions, they en-
tered England; and Saunders the
same time Ireland, with an ar-
on which writing (saith the Apology of the Ecclesiasti-
call Hierarchy) when many chiefe men refused to goe
to hereticall seruice, there was called a Parliament in
the end of the same yeare, and the law of twenty pound
a moneth for Recusancie was ordained, but no capitall
Law made against Priests or their receiuers.

Instrumente
of this inter-
pretation
found amongst
Papists.

1580

About this
time Parsons

writ the rea-
sons of refu-
sal of going

to Protestant
Churches, v.p.

my from the Pope, to succour the
 Rebell Desmond. And as Saun-
 ders labored by violence and force
 of Armes to enthrall mens per-
 sons; so these with artificiall and
 plausible perswasions to capti-
 uate their soules, and preuai-
 led with many, together with a
 refusall of communicating with
 vs in the religious worship of
 God, to renounce their ciuill du-
 ty and allegiance vnto their So-
 ueraigne.

And thus by the seditious
 practises of Iesuites and Priests,
 this separation of her Maiesties
 Subiects from Diuine Service
 daily encreasing, and accompani-
 ed with a perillous dissolution of
 the bond of her ciuill obedience:
 Yet her Maiesty out of her great
 moderation, and incomparable
 goodnesse of nature, impeached
 none of these rebellious Sepera-
 tists, either in their liues, lands,
 goods or liberties; but onely by a
 decree in Parliament, punished
 them

them with a pecuniary mulct for
the time they refused to come in
to the Church, and published a
Proclamation for the Renovation
of all such as remained beyond the
Seas vnder the colour of study, to
be the Authours of treasonable at-
tempts.

Wherewith these seditious men of
sedition were no way suppressed,
but rather did daily multiply,
and at length grew vnto that
height of impiety, as to animate
sundry desperate persons, and
somes of Bechal; as Arden,* Par-¹⁵⁸²
rie, and others of the same ranke,^{25. Eliz.}
with hope of eternall saluation,
to lay violent hands vpon her
Majesties sacred person: and be-
came principall agents to incite
the King of Spaine (then ente-^{1583. 26. Eliz.}
ring into hostility with this land)
to invade the Realme, assuring
him to haue here a party of Ro-
manists, ready to assist such pow-
er as he should set on land, for sub-
duing of this potent Kingdome.
Which

Which vnchristian, and vnnaturall enterprizes of fugittive Iesuites, and Priests, couered with the mantle of zeale and Religion, enforced her Maiesty after much patience, and longanimity, to enact by publike authorizty of Parliament: that if any Iesuites or Priests made in parts beyond the Seas, according to the rites of the Roman Church, came into this Realme; they should be adiudged traitors, and suffer as in case of high treason.

1584. 27. E 6.

All these notozions seditions, and rebellions hatched, and produced by the papal faction, and their chieftaines Iesuites, and Priests, out of a zeale to reduce into this land the Idolatry of Rome; and the iustice, and equity of the fore-mentioned Lawes, made by the late renowned Queene; to suppress, and prevent them, were well knowne vnto his most excellent Maiesty; and therefore at his happy inauguration

tion vnto this Kingdome, out of
his owne maturenesse of iudge-
ment, and grounded perswasion
of the truth, being resolu'd to
tread the steps of his Royall
Sister, and by the light of the
Gospel, to extinguish the Aegyp-
tian darknesse of Popery, he could
not but in his Princely wisdome
more then coniecture, that the
like disloyall attempts might be
practised against his sacred dig-
nity and person by these Roma-
nists. Notwithstanding, out of
his gracious inclination vnto
pitty and mercy, desiring to con-
quer euill with goodnesse, in the
beginning of his raigne hee set at
liberty all Iesuites and Priests
that were imprisoned, and vnto
such as lurked in secret coz-
ners of the Land, hee gaue them
leauie openly to professe them-
selues to be such; so that both by
a certaine day would depart the
Realme. And as for other recu-
sant Papists, refusing to partake
with

with vs in the sincere worship of
G D D, hee frees them from all
pecuniary mulcts imposed vpon
them by the Law, honoured ma-
ny of them with Knight-hood,
gaue them free access vnto his
Court and presence, bestowed
equall fauours vpon them, with
their opposites in profession: they
were not prouoked by any ty-
rannous cruelty or oppression
vnto any seditious enterprises.

Philalethes. Surely no, but ra-
ther had iust cause to be truly du-
tifull, and loyall to his Maiesty;
who thus did change deserued iu-
stice into mercy and clemency.

*Pro. 16. 15.

Theodidactus. The mercy in-
deed and fauour of Kings and
Princes, is like a cloud of the
latter raine, and worketh much
euen vpon minds not well dispo-
sed. But some of these Romanists
were of so rancorous spirit, and
brutish ingratitude, that whilest
they peaceably enioyed the fore-
recited fauours, they did plot a
treason

treason barbarous for cruelty,
 unmatched in regard of exam-
 ple; the horrible destruction by
 Gunpowder, of the King, Queen,
 their royall Progenie, and the
 whole Court of Parliament at
 once.

Philalethes. Did the bloody
 Actors of this monstrous attempt
 alleadge no motiue or reason
 thereof.

Theodidactus. None, but their
 fanaticall zeale to promote the
 Romish Religion; which enraged
 affection out of charite is not to
 bee supposed to bee in all of that
 profession; and in wisdome to bee
 feared least it bee in some, surui-
 uing these offenders: And there-
 fore to discerne the one from the
 other, the Oath of Allegiance,
 (which hath occasioned this con-
 ference) was principally fra-
 med.

Philalethes. They that will be
 so impious as to lift vpp their
 hand against Gods annointed,

little feare the hainous sinne of periurie: and therefore this Oath will not much auaille to discouer such trecherous persons.

Theodidactus. An Oath is a most sacred bond, and with a secret terrour impzinted by the immediate finger of God in the taking thereof, doth so straitly oblige the inmost soule and conscience, that although many men be obdurate vnto other grievous finnes: yet they will bee tender and sensible of the violation of an oath. Very often (saith Saint *Augustine*) men prouoke their wiues whom they suspect to be adulterous to cleere themselves by an oath, which they would not doe, vnlesse they did beleue that those which feare not adultery may feare periurie: for indeed (saith he) some vnchaste women which haue not feared to deceiue their husbands by wantonnesse, haue beene afraid to vie GOD vnto them as a witnesse of their chastic,

*Contr. mendac.
ad Conf. c. 21.*

Artic. In the maritall coniuncti-
on of the husband and wife, there
is a lively resemblance of the ob-
ligation of subjects in ciuill al-
legiance vnto their Prince: soz
as the coupling of the wife vnto
the husband in dutifull obedi-
ence, so of subjects vnto their
Prince in loyalty and fidelity is a
very arct and neere vnion; and
as the ^a husband is the head of
the wife, so is the ^b Prince of
his subjects. As therefore expe-
rience in the daies of Saint Au-
gustine taught, that wiues did ra-
ther dread wilfull periuicie, then
vndutifalnesse towards their
husbands, so it is now to bee pre-
sumed, that many subjects will
abhorre the same crying sinne
more then disobedience.

^a 1. Cor. 11. 3.

^b 1. Sa. 15. 17.

Philaethes. But is there any
example in former ages of the like
oath for the trying of the loyalty
of the subjects vnto their Soue-
raigne.

Theodidactus. About a thousand

pières since, the same oath in substance was used in Spaine, and ratified by the Canons of diuers famous Councils of To-

Concil. Toletan.

Can. 74.

do : For whereas there was a generall report, that there was such perfidiousnesse in the mindes of many people of diuers Nations, that they made no conscience of keeping their oaths and fidelitie, that they had sworne vnto their Kings, but did dissemble a profession of fidelity in their mouthes (like vnto equiuocating Papists) when they held an impious perfidiousnesse in their hearts : the fourth Councell of Toledo decreed (as also other Councils held in the same Citty) that ^bwho soeuer of vs, or of all the people through all Spaine, shal goe about by any meanes of conspiracy or practise, to violate the oath of his fidelity, which hee hath taken for the preservation of his Countrie, or of the Kings life; or who shall attempt to lay violent hands

a Concil. Tolet.

3, 6, 10.

b C. Can. 74.

upon

vpon the King; or to depriue him of his Kingly power, or by tyrannicall presumption vsurp the Soueraignty of the Kingdome, let him bee accursed in the sight of God the Father, and of his Angels; and let him be made and declared a stranger from the Catholique Church, which hee hath profaned with his periurie.

Philadelphes. Hath this oath any agreement and correspondence with the oath of Allegiance vnto the Kings Maiestie.

Theodidactus. Almost in euery point and circumstance, as you will easily perceine, if I shall but reade the Oath of Allegiance vnto you out of this Booke which I haue in my hand: for the tenor hereof, is thus word for word.

I *A. B.* doe truely and sincerely acknowledge, professe, testifie, and declare, in my conscience before God and the world; that our Soueraigne Lord King

JAMES is lawfull and rightfull King of this Realme, and of all other his Maiesties Dominions and Countries; and that the Pope neither of himselfe, nor by any authority by the Church or Sea of Rome, or by any other meanes with any other, hath any power or authority, to depose the King, or to dispose any of his Maiesties Kingdoms or Dominions; or to authorize any forraigne Prince to invade or annoy him or his Countries, or to discharge any of his Subiects of their allegiance and obedience to his Maiestie, or to give licence or leaue to any of them to beare armes, raise tumults, or to offer any violence or hurt to his Maiesties royall Person, State, or Gouvernement, or to any of his Maiesties subiects within his Maiesties Dominions.

Also

Also I doe sweare from my heart, that notwithstanding any declaration, or sentence of excommunication, or deprivation made, or granted to bee made, or granted by the Pope, or his successors, or by any authority, deriued, or pretended to be deriued from him, or his Sea, against the said King, his Heires or Successors; or any absolution of the said subiects from their obedience: I will beare faith and true Allegiance to his Majesty, his Heires and Successors, and him and them will defend to the uttermost of my power, against all conspiracies and attempts whatsoeuer, which shall bee made against his or their Persons, their Crowne and dignitie, by reason or colour of any such sentence, or declaration, or otherwise; and will doe my best endeavour to disclose

and make knowne unto his Ma-
iestie, his heires and Successors,
all treasons, or traiterous con-
spiracies, which I shall know or
heare of, to bee against him or any
of them.

And I doe further sweare, that
I doe from my heart abhorre, de-
test and abiure as impious and he-
reticall, this damnable doctrine,
and position, That Princes which
bee excommunicated or deprived
by the Pope, may bee deposed or
murthered by their Subjects, or
any other whatsoeuer.

And I doe beleue, and in my
Conscience am resolued, that nei-
ther the Pope, nor any person
whatsoeuer, hath power to absolve
mee of this Oath, or any part there-
of, which I acknowledge by good
and full Authority to be lawfully
ministred vnto me, and doe re-
nounce

nounce all pardons, and dispensations to the contrary. And all these things I doe plainly, and sincerely acknowledge and sweare, according to these expresse words by me spoken, and according to the plaine and common sense, and understanding of the same wordes, without any equiuocation, or mentall euasion, or secret reseruatiō whatsoeuer. And I doe make this recognition, and acknowledgement heartily, willingly, and truly vpon the true faith of a Christian: So helpe me God.

Philaethes. There is indeede betweene this Oath, and the former, established by the Councils of *Toledo*, a perfect harmony, if we respect the substance of the matter in them, saue that the former oath is more generall, and concise: the latter more diffuse and particular. And therefore I would intreat you
for

for my more cleere and distinct apprehension thereof, to resolve it into the severall heads and branches of which it doth consist.

Theodidactus. I shall presently give you satisfaction here in. In an oath, there is the matter of truth which wee sweare, of the forme and manner how we are to sweare. The manner of taking this oath, is to sweare plainly, sincerely, and without all equivocation, mentall reservation, or secret interpretation, in Justice, iudgement and truth: otherwise than that infamous heretique ^b *Arius* sware, who being demanded by the Emperour whether he would subscribe unto the Nicene Faith, which condemned his heresie, denying the Godhead of Christ; he forthwith yielded hereunto; and being further required by the Emperour (suspecting his dissimulation) to sweare unto the same Faith; hee wrot his owne hereticall confession, subscribed it,

Ier. 4. 2.

^b *Socrat. Hist.*
lib. 1. c. 25.
Niceph. Hist.
lib. 3. c. 5.

it, hid it in his bosome ; and then hauing a mentall relation vnto this confession, hee tooke an Oath, that hee had truely, and from his heart subscribed. In which perfidious action, the wretched heretique was eyther ignorant, or wilfully forgetfull, that by whatsoeuer art of words any man sweareth, yet God who is the wnesse of the conscience accepteth it, as hee doth to whom the Oath is made.

c. Isidor. Hispal. Senten. l. i. c.

31. Bern. de inter. Dom. c. 15.

The matter or maine subiect of this Oath, which is the principall thing whereof I conceiue you desire to haue a moze distinct and full vnderstanding, may to this purpose be resolved into these ensuing assertions.

1. Our Soueraigne Lord King JAMES is the lawfull King of this kingdome, and of all other his Maiesties Dominions and Countries.

2. The

2. The Pope neither by his owne authority, nor by any other authority of the Church, or of the Sea of Rome, nor by any other meanes, with any others helpe, can depose his Maiesty.
3. The Pope cannot dispose of any of his Maiesties Kingdomes and Dominions.
4. The Pope cannot giue authority to any forraigne Prince to invade his Dominions.
5. The Pope cannot discharge his Subiects of their Allegiance vnto his Maiesty.
6. The Pope cannot giue licence to one, or more of his subiects to beare armes against him.
7. The Pope cannot giue leaue to any of his Subiects, to offer violence vnto his royall Person, or to his Government, or to any of his Maiesties subiects.

8. Al.

8. Although the Pope shall by sentence excommunicate, or depose his Maieſty, or absolue his ſubiectſ from their obedience, notwithstanding they are to beare Faith and true Allegiance vnto his Maieſty.

9. If the Pope shall by sentence excommunicate or depose his Maieſty: neuertheſſe his ſubiectſ are bound to defend his perſon and Crowne againſt all attempts and conſpiracies whatſoeuer.

10. If the Pope ſhall giue out any ſentence of excommunication, or depiruation againſt his Maieſty; notwithstanding his ſubiectſ are bound to reueale all conſpiracies, and treaſons againſt his Maieſty, which ſhall come to their hearing and knowledge.

11. *It is hereticall and detestable to hold, that Princes being Excommunicated by the Pope, may be deposed or murdered by their subiects, or any other.*
12. *The Pope hath not power to absolue his Maiesties subiects from their Oath of Allegiance, or any part thereof.*

Philaethes. By these assertions thus distinctly proposed, I confesse I doe conceiue the principall contents of the oath more cleerly then before : But I would not only haue a full and through apprehension of this oath, but likewise vpon any occasion, for the more expedite performance of my duty vnto his excellent Maiesty, readily remember it, which I shall bee the better able to do, if you would bee pleased to reduce this multiplicity of assertions vnto some fewer heads.

Theodidactus. This may easily

ly bee accomplished. There are
two speciall grounds, or founda-
tions of true Soueraignty in our
grattous Lord the King. The one
that receiuing his Authority only
from God, hee hath no superiour
to punish or chastice him but God
alone. The other, that the bond
of his subiects in obedience vn-
to his sacred Maiesty is inuiolable,
and cannot bee dissolued. These
two generall heads (presupposing
the vndoubted trueth of the first
assertion, [Our Soueraigne Lord
King IAMES is the Lawfull King
of this Kingdome, and all other
his Dominions and Countries]
because the most * seditious im-
pugners of his Maiesties crowne
and dignity, freely acknowledge
it) compzise all the other asserti-
ons, as even now I generally pro-
posed them out of the oath of Alle-
giance.

For to beginne then with the
first head, seeing that when God
would denounce his most heauy

*Ha iuramenti
partes vera
sunt quod Ia-
cobus sit legi-
timus Rex An-
glie, Scotia,
Hibernie, &c.
Beca. controu.
Angli. cap. 3.*

* Euery Eng-
lish Catho-
like doth pro-
fesse his Ma-
iesty to be his
true and law-
full King.

Persons in his
iudgement of
the Apology.
part, I, numb.
22.

iudge.

judgments against wicked Kings that transgressed his Law, as against Saul, and Rehoboam, he threatneth them with renting their Kingdomes from them, and making their houses desolate: the deposing of a King, the disposing of his Dominions, unto another, the hostile invading of his Countries, must needs bee a græuous chastisement; And therefore if his Majesty hath no superiour beside God to punish him, the Pope as his Superiour cannot by any meanes whatsoever depose him, dispose of his dominions, invade his countries; which is the effect and substance of the second, third, and fourth assertions.

Philalæthes. Doth the same generall ground of his Maiesties Kingly Soueraignty comprehend the rest of the assertions?

Theodidactus. No, for they are all contained within the limits of the second principle of Royall Soueraignty: that the bond of the
Kings

Kings subiects in obedience vnto his Maiestie is inuiolable and cannot be dissolued. This will be euident vnto you by a compendious recitall of the cheife parts, and duties of Allegiance from a Subiect to his Prince. And wee cannot learne these duties from a better Master, than God himselfe, who hath so exactly taught them in his sacred word.

The generall dutie which God enioyneth vpon all men, to eschew euill and doe good, is diffused through the particular duties of euery man; whether it be the dutie of a seruant vnto his Master, of a sonne vnto his father, or of a subiect vnto his Prince. And in the Allegiance of a Subiect vnto his Soueraigne, the euill he is to eschew, is euill in action, for he is not to ^b touch him with any hurtfull touch, nor to ^c stretch out his hand against his sacred person, nor so much as to affright, or disgrace him, by cutting the lap of his garment:

^b Psal. 105.

^c 1. Sam. 15

Exod. 22.

Eccles. 10.

Rom. 13.

Ester 2.

1. Timoth. 2.

Rom. 13.

Esay 45.

Psal. 82.

1. Pet. 2.

1. Pet. 2.

Pro. 8.

ment : Euill in words, for^d he is not to curse his Ruler : Euill in cogitations, for he is not to^e curse the King in his thought. So likewise the good which he is to do out of obedience vnto his Prince, is in deede, by^f paying tribute vnto him for his Regall support, by fighting his battailes with *Ioab*, aduenturing his life with *Dauid*, to vanquish his enemies : in speech, by revealing with religious & *Mordecai* the treasonable designments of *Bigan*, and *Tereſh*, by powring out praiers^h, and supplications for his welfare : in thought, by esteeming, and honoring him from the heart, and out ofⁱ conscience as the^k anointed of the Lord, Gods holy ordinance, and minister, and as a^l God vpon earth : for this is to obey him for the^m Lords sake, to feare God, and honour the Kingⁿ : when we feare God by whom the^o King raigneth, and his throne is established.

Now if the Subiects of our
Souveraigne out of their Allegi-
ance vnto his Maiestie are not to
lay violent hands vpon his sacred
person, but to succour and defend
him euen with the hazard of their
liues : not to curse him with their
tongues ; but to blesse him by
praiers and supplications, and
preserue him by discovering all
attempts, against his life, and dig-
nitie : not to harbour in their
soules any euill thought of him ;
but from their heart to honoꝛ him
as Gods Vicegerent here vpon
earth : and the bond of this alle-
giance (as the second ground of
kingly Soueraignety auerreth)
is inuiolable, and cannot by any
meanes be dissolved : then al-
though the Pope doth arrogantly
presume to discharge them from
their allegiance vnto his Maiestie,
to absolue them from their oathes
of obedience, to giue licence vnto
them to beare armes against him,
and offer violence vnto his person,

to excommunicate and depose his Maiestie; all these impious and irreligious practises are in vaine, and notwithstanding, they are not to depose, or murder his Maiestie, or any way to offer violence vnto his sacred person, crowne, and dignitie; but to defend him against all conspiracies, to reueale all treasons against his Maiestie, and beare vnto him faith and true allegiance.

Philaethes. I do now fully conceiue how the two props and pillars of supreme authoritie in his excellent Maiestie, which you have proposed, do breifly and as it were by way of Epitome, comprise all the cheife and materiall points of the oath: and although I am most assured in my conscience of their firmenesse, and immoueable stabilitie in the truth; yet to be the more enabled for the iustifying of them vnto others, I would request you to shew how these pillars are supported, and vpon what founda-

foundations they are built.

Theodidactus. Hereunto I doe willingly condescend, and will first discover vnto you the foundations of the first proppe, or pillar; Our Soueraigne Lord King IAMES receiuing his authoritie onely from God, hath no Superiour to chastise, and punish him but God alone.

The auncient practice of this Kingdome is cleere for this truth:

Bracton * twentie yeares chiefe * *Ball.*

Iustice vnder *Henry* the third, in his * customes of *England* saith:

* *1 Centena: rubrica. 35.*

there are vnder the King freemen, and seruants are subiect vnto his power, as also whatsoeuer is vnder him;

and he himselfe is subiect to no man, but only vnto God. And

Et ipse sub nullo nisi tantum sub Deo.

againe: if there bee any offence committed by him forasmuch as there is no breue to enforce, or constrain him, there may be supplication made that he would correct, and mend his fault: which if he shall not doe: it is abundantly sufficient punishment for him that

* *Disquire.*

Eccles. 8.

Aa. 5.

he is to expect God a revenger: for no man may presume * iudicially to examine his doings, much lesse to oppose them by force and violence. And this is no other kingly Soueraignty than God himselfe hath giuen vnto his Maiestie, I counsell thee (saith God by the mouth of *Salomon*) to keepe the Kings commandement, and that in regard of the oath of God; be not hastie to go out of his sight, stand not in an euill thing, for hee doth whatsoever pleaseth him. Where the word of a King is, there is power, and who may say vnto him what dost thou? An euident testimony that as Kings are subiect vnto God, whom, Wee are to obey rather than men; so they are subiect onely vnto God and haue no mortall man their Superiour who may require of them an account of their doings, and punish them by any iudiciall sentence.

And this diuine veritie was not
only

only taught by *Salomon*, but likewise by his father *David*; who out of a consideration of the eminencie of this Regall authoritie, subiect onely vnto the seuerer iudgement of God, powreth out before him this penitent confession: ' against thee, against thee only haue I sinned. Against thee only: for he was a King (saith * *Ambrose*) not bound vnto law, because Kings are free from the bond of crimes, and are not called vnto punishment by any law, being safe by the power of commaund: therefore *David* sinned not against whom doe a- man vnto whom he was not obnoxious, in regard of punishment; but of admonition onely, and reproofe, vttered in the name, and by the authoritie of God himselfe.

Hereupon the Prophet *Nathan* hauing vsed this preface (thus saith the Lord) admonished King *David* that he should expiate his sinne by repentance, but he gaue

* *Psal.* 51. 6.

* *Apolog. Dauid* cap. 4. &

lib. 2. *Epist.* 7.

Epist. & *Serm.*

16. in. *Psal.*

118. with

whom doe a-

gree *Arnob.*

Cassiod. *Beda.*

Glossa. ord. *Em*

hymi. in 51.

Psal. & *Dydi-*

mus. *Cyrill.*

Nicetas in *Av*

reacarena. in

50. *Psalmas.*

Leo 4. 2. 9. 7. c.

Nes si compe-

terter.

2. *Sam.* 12.

no sentence against him whereby according to the law he might be adiudged vnto death. For if *Nathan* had giuen any such sentence against *David*, he should haue had power to depriue him of his life, and so of that which he enioyed by his life, his Regall authoritie, which God onely can take away from Princes, because he alone bestoweth it vpon them.

For from whence haue they receiued their Soueraignetie to be here vpon earth as Gods ouer men? God himselfe answereth, "I (and not any Creature whatsoever) haue said ye are Gods; and as by my word the world was made: so are ye appointed by the same word to rule the world. Who hath giuen vnto them their kingdomes? the most high, " hee ruleth in the kingdome of men and giueth it to whomsoever he will. What power hath seated them in their thrones? The power of the Almighty, " Reges (as the vulgar

" Psal. 82.

" Daniel. 4.

" Iob 36.

bulgar translation readeth it) col-
 locat in folio, he placeth Kings in
 the throne. And by whom do they
 swaie their scepters, and gouerne
 their kingdomes? By Gods spe-
 ciall authoritie, ^a by mee (saith ^a Pro. 8.
 God himselfe) doe Kings raigne,
 and decree iustice, by his immedi-
 ate power who is ^y Lord and King ^y Psal. 47.
 of all the earth. And to descend
 vnto particulars, doth not God
 by the mouth of his Prophet Na-
 than tell *Dauid*: ^a I anointed thee ^a 2. Sam. 12.
 King ouer *Israel*? doth not *Salomon*
 acknowledge, that ^a the Lord hath ^a 1. King. 2.
 established him, and set him on
 the throne of his Father *Dauid*?
 Was it not the saying of the Pro-
 phet *Abiya* in the person of God
 vnto *Ieroboam*, ^b I will giue the ^b 1. King. 11.
 kingdom vnto thee? Neither the
 kingdom only, and the power of
 Princes, but all things else pro-
 per vnto them, are after a peculiar
 manner Gods. Their ^c crowne, ^c Psalm. 21.
 their ^d anointing, their ^e scepter, ^d Psalm. 69.
 and throne are Gods, and their ^e 2. Chro. 9.
 persons

persons adozned with all these,
are so diuine and sacred, that they
 ¶ 2. Sam. 14. themselves are the ^f Angels of
 ¶ Psalm. 82. God, and ^s sonnes of the most
high.

Philalethes. If the persons of
Princes are so sacred, and their au-
thoritie is thus wholly from God,
how is it said in the holy Scriptures
that some of the Kings euen now
mentioned were made by the peo-
ple, and so receiued their Regall
power from them and by their
 ¶ 1. Sam. 11. election? Is it not said of *Saul*, ^h that
 ¶ 25. all the people went to Gilgal and there
made him King before the Lord? Of
 ¶ 2. Sam. 5. *Dauid*, ⁱ the men of Iudah anointed
Dauid King of Iudah, the Elders of
Israel anointed Dauid King ouer
Israel.

¶ 1. King. 1. *Theodidaetus.* ^k *Zadok* the Priest
and *Nathan* the Prophet anointed
Salomon King, and the Lord also
anointed him, otherwise he had
not been the Lords anointed, but
the anointed of *Zadok*, and *Na-*
than. The Lord anointed *Salomon*

as Master of the substance, and gave unto him Regall power; Zadok and Nathan anointed Salomon, as Master of the ceremonie, and declared that God had giuen unto him this power. For outward unction doth not conferre vpon Kings their authoritie (when without it ¹ Cyrus and be ¹ Esay 45. fore the vse thereof some of the ^m Patriarches ouer their families ^m 1. Chro. 16. were the anointed of the Lord); but it is a signe onely of Soueraignetie, because if we poure oyle into the same vessell with any other liquoz, it will be alway vppermost.

The Elders then of Iudah and Israel ⁿ anointing Dauid King, did ⁿ 2. Sam. 8. manifest him to be their King; but did not giue vnto him the right vnto his kingdome; this was onely from the ^o Lords ap- ^o 1. Sam. 16. pointing. ^{2.} Sam. 5.

In like manner Saul first ^p 2. ^p 1. Sam. 10. nointed by the Lord to be Captaine ouer his inheritance, vpon the

¶ Ibid.

¶ A. A. I.

¶ I. Sam. 10.

* מלך

Constituere regem, est uerbi tertia coniugationis, quod cum offerat duplicem actionem, proprie significat facere regnare; & regnare est regiam exercere potestatem; quasi diceret, fecerunt, ut regiam potestatem exercerent: Iosua Pineda lib. 1. cap. 2. de rebus Solomon.

¶ Deut. 17.

the petition of the people & set a King ouer them by the Lord, and chosen immediately by God to be a King, as ^r Mathias was to be an Apostle by casting lots; God made him King; he only gaue vnto him kingly power, and not the people; who notwithstanding after all this, are said to * make him King by approuing him as made by God, and receiuing him into the possession of his kingdome to exercise his Regall authoritie, whom the sonnes of Belial had rejected. The people then made Saul King, not by giuing vnto him the right of his kingdome, but by putting him into the possession of his kingdome to raigne ouer them: For the Iewes by Gods speciall & commaundement being to make such a one King, whom their Lord God had chosen, vnto whom their Lord God had giuen Regall authoritie; from their Lord God, and not from themselues, from heauen and not from earth, was the

the Soueraignty of their Princes.

For as in the spirituall Graces which God mercifully bestoweth vpon the faithfull, neither the outward ministry of *Paul* in planting, nor of *Apollo* in watering, is any thing, but " God giueth the " 1. Cor. 3. encrease: So in the ciuill power which God vouchsafeth vnto Princes, the people are not any thing in regard of giuing this authority, but God only is the free Donor thereof.

Philadelphes. Although the power of Princes is not from the people; yet it is often deriued vnto them from their noble progenitors by succession, or obtained through their owne prowesse; and by lawfull conquest: how then is it only, and immediately from God?

Theodidactus. Succession, and lawfull conquest, are Titles whereby Princes receiue their authority, they are not the originall, and immediate fountaine of this authority. Heate, moisture, cold, drynesse,

business, and our temper arising from them (whiles we are miraculously fashioned in our mothers wombe) are preparations whereby our bodies are made fit receptacles for our soules; but the Creator of our soule is God: So Princes haue iust claime vnto their Soueraigne power by the Titles of succession, and conquest; but the prime author of their power is God. Inde illis est potestas (saith ² Tertullian) vnde spiritus: thence haue they their power whence their spirit. And before him ² Irenaus: Cujus iussu nascuntur homines, ejus iussu constituuntur Principes: By whose appointment they are borne men and made reasonable Creatures (and that is by God onely who infuseth into them their soule by creating it) by his appointment are they made Princes. And as they receiue their power onely from God, so for the good or euill administration thereof, they are accounta-

¹ Eccles. 12.

² Apologet.
cap. 30.

² Lib. 5. cont.
Har.

² Lombard. lib.
2. Sentent. di-
stinct. 17.

accountable onely vnto God, as vnto their Superiour, and not vnto any mortall Creature. God only maketh them Kings, and God only can vnmake them, and deſect them from their thrones.

Philatethes. Werenot the Priests amongst the Iewes Superiours vnto their Kings to iudge, and de-throne them, if they were delinquent?

Theodidactm. No, rather Priests were ſubiect vnto Kings, and puniſhed by them for their offences.

Abimelek the Priest acknow- ^c 1. Sam. 22.
ledged himſelfe King *Sauls* ſer-
uant. Let not the King impute
any thing vnto his ſeruant, ſaith
Abimelek ſpeaking of himſelfe.
And againe vnto King *Saul*: thy
ſeruant knew nothing of this. And
leſt it might be thought that theſe
words were vttered by a times
rous ſpirit, vnto *Saul* a ^d Ty ^d 1. King. 1.
rant; *Dauid* a religious ^e Prince ^e 1. King. 2.
calleth *Zadok* the Priest his ſer-
uant

uant. Neither was *Salomon* behind *Dania* his father in the knowledge of his Soueraignes authoritie ouer Priests; when he deposed *Abiathar* the high Priest, and placed *Zadok* in his rōme.

1. King. 2. *Philaethes.* Indee the ^f text saith: *Salomon* cast out *Abiathar* from being a Priest vnto the Lord: but some attribute this fact of deposition vnto *Salomon* as he was a Prophet: because it immediately followeth in the same text, that he might fulfill the words of the Lord against the house of *Ely*.

Theodidastus. The fulfilling of this prophetic was not the motive that excited *Salomon* to depose *Abiathar*, but *Abiathars* & conspiracie and treason with *Adoniah*: for the words that hee might fulfill &c. do not shew the cause why *Salomon* did cast out *Abiathar*, but the consequent of this fact; which was foretold by a Prophet, but not accomplished by *Salomon* as a Prophet. Men foretell things to come

come as Prophets, they doe not
 put the things foretold in execu-
 tion as Prophets: For then the
^h Shoulders were Prophets, ca^h Iohn 19.
 fling lots vpon Christs garment,
 that the Scripture might bee fulfil-
 led; ⁱ Herod was a Prophet fulfil-ⁱ Math. 2.
 ling the prophecie of *Ieremie*, by
 murdering the Innocents. And
 many other instances might bee
 giuen in this kind, which I passe
 ouer, because the maine point
 which occasioneth the producing
 of them, the subiection of Priests
 among the Iewes vnto their Kings,
 is ingenuously acknowledged by
 some of the Iesuites. In the old te-
 stament (saith ^k one of the first ^k *Salmer. trac.*
 and chiefeſt of that seditious Do-^{63. de potestate}
 ctor) vnder the Law of nature, or ^{ecclesiast. &}
 of *Moses*, Priests were subiect vn-^{secul.}
 to Kings.

Philalethes. I haue heard of o-
 ther Romanists that haue exalted
 the Iewish high Priests aboue the
 thrones of Kings, and that doe
 alledge vnto this purpose some

E

parti-

God and the King.

12. Chro. 26.

^m Allen desen.

Eng. Cath. cap. 5.

ⁿ Allen. ibid.

^o Leuit. 13.

^p *Authoritate regnandi. Bella.*

lib. 5. de Pont.

Rom. cap. 8.

^q 2. King. 11.

^r *Foueret cul-*

tum Baal. Bel-

larm. lib. 5 de

Pont. cap. 8.

particular examples : As of the high Priest^l *Azariah*, who with fourescore other Priests^m valiantly assailed King *Oziah* stricken with the leposie, for burning incense vnto the Lord ; ⁿ did thrust him by force out of the Temple ; according to the Leuitical^o law against Lepers, constrained him to go out of the Citie, and depriued him^{*} of his kingly authoritie. Of *Iehoida*, who being chiefe Priest, caused Queene *Athalia* to bee slaine, because shee^{*} maintained the idolatrous worship of *Baal*, and made *Ioas* king in her stead.

Theodidactus. These facts of *Azaria* and *Iehoida*, if they were sincerely related out of the booke of God, they would make little for the superiortie of *Priests* ouer Kings : For first the Scripture saith not that *Azaria* violently assailed *Oziah*, or did by force thrust him out of the Temple : hee was^q compelled (without any force from *Azariah*) by the immediate

12. Chro. 26.

20.

mediate hand of God, striking him
with leprosie, to goe out thence.
And when it is said, *Azaria* the ^{* Ibid.}
chiefe Priest, with others, caused
Oziah hastily to depart from the
Temple, this (as ^{* Antiquitat.} *Iosephus* doth
testifie) was onely by words and ^{Iudaeic lib. 9.}
admonition. And ^{cap. 11. whom} *Chrysostome* doth
giueth the reason, For the office of ^{Caletan doth}
a Priest is onely to reprove, and follow vpon
freely to admonish; not to moue the 2. *Chro.* 26.
armes, nor to vse bucklers, nor to ^{visá leprá Sa-}
shake a lance, neither to bend a ^{cerdotes Regem}
bow, nor to shoote forth darts, ^{leprosum ad fe-}
but onely to argue and freelic to ^{stine egredien-}
admonish. ^{dum monent.} ^{* De verb. Isaie.}
^{vid. dom. Ho. 4.}

Neither did *Azaria* depriue
Oziah of his kingly authoritie,
which he held vnto his death: for
he was [†] sixteene yeeres old when ^{† 2. King. 5.}
hee was made King, raigned two
and fiftie yeeres, and ^{* Ioseph. lib. 9.} dyed being ^{Antiq. cap. 11.}
threescore and eight yeeres old.
And although by reason of his le-
prosie, dwelling a-part, according ^{† 2. King. 15.}
vnto the prescript of the ^u Law, ^{u Leuit. 13.}
his Sonne *Ioatham* was his Vice-

2.Chron.26. gerent to ^x rule the Kings house
 verse 21. and the people of the Land : yet
 Ibid. ver. 23. untill *Ozia* ^y was buried with his
 fathers, *Iorham* raigned not in his
 ffeed, hee had not the right of the
 kingdome.

Philaleikes. You haue giuen a
 sufficient answere vnto this exam-
 ple of *Azaria* ; but the other of
Iehoida seemeth to haue more diffi-
 cultie.

Theodidactus. In this instance
 likewise I shall, I trust, easilie
 giue you satisfaction, if you will
 but call vnto minde, first; how
 2.King.8. *Ahazia* ^z Sonne of *Ioram* and
 2.King.9. ^a King of Iudah, dying, his mo-
 2.King.11. ther ^b *Athalia* slew all the Kings
 seede saue *Ioas* the Sonne of *Aba-*
 2.King.11.2. *azia*, whom ^c *Iehosheba* his Aunt,
 and Wife vnto *Iehoida* the high
 Priest had stollen from among
 the Kings Sonnes that should be
 slaine, and hid him in the house of
 the Lord six peares.

Secondly, that *Iehoida* not as
 high Priest, but as *Ioas* Wnkle by
 marriage

marriage, and a Protector ouer him by reason of this alliance; and not alone, but^d with the Cap-^d 2.Chron. 23. taines of hundreds, with the Leuites out of all Cities, and with the chiefe fathers of *Israel*, brought foorth *Ioas* King *Ahazias* Sonne, dis put vpon him the crowne, and declared him to be King, who was rightfully so, both by the title of succession, and^e Gods owne spe-^e 2.Chron. 23. ciall appointment. 11.

^f Thirdly, after they had thus^f 2.Chron. 23. seated *Ioas* in his Regall Throne; by his authority, *Iehoida* commanded *Athalia* as a bloody Usur- per of the Kingdome to bee slaine, so that indeed *Ioas* the true heire of the Scepter of *Judah*, and not *Iehoida* the Priest, punished *Athalia* blurring the crowne. 14. 15.

Philalethes. I doe now plainly perceiue, that such as endeauour to aduance the Miter aboue the Crowne, the Priesthood aboue Regall power, have no ground hereof in the olde Testament: yet perad-

uenture out of the new Testament they may alleage somewhat for this preposterous subordination.

Theodidactus. If Kings befoze the coming of Christ had supreme authority ouer Priests and all sorts of men within the circuit of their iurisdicions: Christ since hath not diminished, or embased this Soueraignie. Audite Iudæi, & Gentes (saith Saint Augustine speaking in the person of his Saviour) audi circumcisio, audi præputium, audite regna terrena &c. Hearken yee Iewes, hearken ye Gentiles, hearken Circumcision, hearken vncircumcision, heare all earthly Kingdomes; I doe not hinder your ruling and raigning in this worlde, my Kingdom is not of this world, it is heauenly and spirituall. And therefore Christ hath not made lawes to ouerthrow pollicies and states, but for the better ordering and establishing of them.

* *Traſlat. II. 5.*
in Iohannem.

8 *Hom. 23. nu.*
8. *ad Rom.*

Is not this one of his inuolable decrees promulgated by his elect seruant and Apostle^h Saint *Paul*: Let euery Soule be subiect vnto the higher powers.

Philalethes. What higher powers?

Theodidactus. Such as beare the Sword, to whom tribute is due. And hence * *Augustine*, *Chrysostome*, * and almost all the Ancients, have vnderstood *Paul* to speake, *santum*, onely of secular powers.

* *I. suite Petri disputat. 10. an. 13. ad Rom.*
* *Atque omnes fere veteres.*

Philalethes. Who are subiect vnto these higher secular powers?

Theodidactus. Euery Soule, * although an Apostle, an Euangelist, a Prophet, whosoeuer he be. This the Apostle Saint *Paul* himselfe did testifie in his owne person who stood at *Cæsars* judgement, where (saith hee) *Wit aphiday*, I ought to bee indged, vnto whose sentence out of dutie I am to submit my selfe.

* *Chrysost. in 12. ad Roman. with whom Theodor. Theophil. Oecumen. docet. ord. Act. 25.*

And no maruell if Saint *Paul*

acknowledged himself subiect vnto Caesar, when his Master Christ paid vnto him tribute, and confessed one of Caesars subordinate Magistrates, (*k Pilate*) to haue power ouer him, and that giuen from aboue.

k Iohn 19.

1 Hebr.

m 1.Pet.3.2.

n 1.Pet.2.15.

Our eternall ¹ high Priest, as man, thus humbling himselfe vnder the command of ciuill powers; his chiefe Disciple Saint *Peter* also writeth vnto his fellow Presbyters, whom he exhorteth ^m to feed the flocke of God, that they would submit themselves vnto the ⁿ King as vnto the Superiour.

Philaletbes. These two exhortations of S. *Peter*, that his Fellow-Presbyters would feede the flocke of God, and also submit themselves vnto Kings, seeme to bee repugnant one to the other; For Kings that haue giuen their names to Christ are sheepe of Gods fold, and so to obey their spirituall Pastors, *hauing ouer-sight of them.* And if kings are to obey their spirituall Pastors, how

Heb.13,

how are spirituall Pastors subiect
vnto Kings?

Theodidactus. p All the tribes of p 2.Sam.9.
Israel (and therefore the tribe of
Leuie and the *Priests*) witnessed
that the Lord had saide to *David*,
thou shalt feede my people *Israel*.
And King *David* himselfe calleth
them his & sheepe: Kings then are
also Pastors, and all within their
dominions, euen *Priests* them-
selues are sheepe of their fold.

Philatethes. This instance doth
not satisfie the doubt I mooued,
but rather doth strengthen it: for
how can Kings and Priests be mu-
tually Pastors one to another?

q 2.Sam.24.
*David, cum An-
gelum vidisset
percutientem in
plebem, ait, ego
peccavi, & ego
pastor malignus
feci, & hic grex
quid fecit? Am-
bros. Epist. 28.*

Theodidactus. After a diuers
manner. A Pastor, or Sheepeheard
(saith *Chrysostome*) may with
great authority enforce his sheepe
to suffer the curing of their
wounds, when they are not willing
hereunto, and may compell them
to keep in fertile and safe pastures,
if they go astray, and feede in bar-
ren places. Such kinde of Pastors
be

r Lib. 2. de
Sacerd.

ibid.

1. Pet. 5. 3.

1. Pet. 5. 5.

by a borrowed speech are Kings,
who may commaund their sub-
iects by the terrour, and compul-
sion of corporall punishments.
But Bishops or Priests (as the
same *Chrysostome* speaketh) are to
mooue men by perswasion, spiri-
tually to bee cured, and not by of-
fering violence, as Lords ouer
Gods heritage.

As therefore all the faithfull
are to submit themselves one to
another, in Christian reproo-
fes, and admonitions: So Princes
are to be obedient vnto spirituall
Pastors, beseeching them as Em-
bassadors from Christ, and deliue-
ring vnto them his heavenly mes-
sage. And if Princes (by this mes-
sage) learning what is acceptable
vnto God, shall by their authori-
tie entoyne it publiquellie to bee
embraced, they may inforce the
same spirituall Pastors to obey his
commaund by temporall chastise-
ments.

A Prince falling vnto some
sozraine

forraine port in his owne shippe,
and guided by his owne subiects,
in this maritime passage bee sub-
mitteth himselfe vnder the conduct
and direction of the Pilot; whom
notwithstanding, if hee wilfully
erreth in the perfozmance of his
duty, hee may severely punish
with losse of liberty, goods, or
life: So Princes in the Church,
whiche the Ancients haue resem-
bled vnto a shippe, walking to-
wards the port of Heauen, they
are to hearken vnto the meaneſt
of Gods Seruants, sincerely de-
claring vnto the sacred will of
God; yet if they shall publish ra-
ther their owne errors than Gods
truth, or otherwise offend, Prin-
ces may correct and punish them,
and they are patiently to obey.

Princes then owe obedience
vnto Gods direction vttered by
his Embassadors for the saluation
of their Soules, by reason of
whiche pretious benefit: ordinari- x Io. 2.
ly attending their Ministry, no-
thing

* *De dignitat.*
Sacerd. cap. 3.

* *Ad Scapulam.*

thing (saith * *Ambrose*) is more excellent, nothing more sublime than a Bishop. And againe, Gods Ministers owe obedience vnto Princes, and are subiect vnto their coerciue punishments; who are free from all punishments that man may inflict. In which respect * *Tertullian* in the name of all the Christians in his daies saith: Wee honour the Emperour in such sort as is lawfull for vs, and expedient for them, as a man next vnto God, and obtaining from God whatsoever he hath, and only inferiour vnto God.

Philalethes. Did any other Fathers of the Primitiue Church acknowledge this eminent Soueraignty in the Emperours of those times?

* *Lib. 3.*

* *Hom. 2. ad pop.*
Antioch.

Theodidactus. As many as had occasion to write hereof. * *Optatus* saith: There is not any man aboue the Emperour. * *Chrysostome* saith of the Emperour *Theodosius*: Hee had no man equall vnto him vpon earth,

earth, he was the toppe and head
of all men vpon earth. 7 *Cyrill* writ^r 7 *Præfat. lib.*
teth vnto *Theodosius* the younger: *aduers. Iulian.*
Vestra serenitati, vnto your excel-
lency there is no state equall, much
lesse Superiour. 2 *Agapetus* als^r *In para. nec:*
firmeth of the Emperour *Iustinian*, *nu: 1. & nu: 2 r.*
he hath a higher dignitie than any
man; hee hath not vpon earth any
higher than himselfe.

Philaletes. If the auncient Fa-
thers of such different times (for
betweene *Optatus* and *Agapetus*
there were neere two hundred
yeares) almost in the same phrase
of speech so extolled the dignity
of the Emperour; when did the
Bishop of Rome challenge his pre-
tended Eminencie aboue the Em-
perour?

Theodidactus. Not five hundred
yeares after Christ: For then
Pelagius the first Roman Bishop
of that name thus writteth vnto
Childebert King of France: 2 with^r *Epist. 16. ad*
how great study and labour are we *Childeb. tom. 2.*
to strue, that for remoouing the *Concil.*
scandall

*Lib. 2. Epist.
Epist. 61.*

*ego iussioni
subiectus.*

Quod debui.

scandall of suspicion, wee may minister the obsequiousnesse of our confession vnto K I N G S , vnto whom the holie Scripture commaundeth vs to bee subiect. Yetther five hundred yeeres after Christ: for about that time ^b *Gregorie the great*, likewise Bishop of *Rome*, religiously confessed, that power was giuen from aboue vnto the Emperour aboue all men. And then reckoning himselfe in this number of all men, ^c addeth; I being subiect vnto your commaund, not out of fained humilitie, but out of conscience and dutie, on both parts haue paied what ^d I ought, because I haue *yeelded* obedience vnto the Emperour, and not holden my peace in what I thought for God. Pay nine hundred yeeres from Christ, the Bishops of Rome were in such subjection vnto the Emperours, that even in that age the Emperours punished them with the deprivation of their Bishopricks, if they were

were criminous; as *Otho* the Emperour deposed *John* the 22. for his impure and bitious life.

Philalethes. At what time then did the Bishop of *Rome* first so far exalt himselfe about the Emperours, as to presume to deprive them of their imperiall crownes, and depose them from their thrones?

Theodidactus. More then a thousand yeeres from the Ascension of our blessed Saviour. *Gregorie* the seventh, otherwise called *Hildebrand*, chosen Bishop of *Rome* about the yere of our Lord 1073. ^{• Bellar. in Chron.} was the first, that did attempt this prophane and scandalous outrage against the Emperour *Henry* the fourth.

I read and read againe (saith ^f *Otho Frisingensis* (an Historian) ^f *Lego & relego. Lib. 6. cap. 35.* living neere the times of *Hildebrand*) the gestes of the *Roman* Kings, and Emperours, and so where I finde any of them before this ³ *Nusquam inuenio quemquam ante hunc.*

this man (*Henry the fourth*) excommunicated by the Bishop of *Rome*, or depriued of his kingdom. And the ill successe of the chiefe Actors, in this furious attempt of deposing this Emperour, might well haue discouraged the Bishops of *Rome* in succeeding ages to meddle againe with such vngodly enterprises. *Rodolph* Duke of *Sueuia*, whom (at the instigation of *Gregory the seventh*) some of the Princes of *Germany* had set vp to take the Empire from *Henry the fourth* by force of armes, in fighting against this Emperour, lost his right hand: and when by reason of that and other wounds, hee was ready to breath out his distressed soule, looking on the stumpe of his arme, and fetching a deepe sigh, he said vnto the Bishops that were about him, behold this is the hand wherewith I did sweare allegiance to my Soueraigne Lord *Henry*. And *Pope Hildebrand* himselfe, (whiles

h *Vespergenf.*
Anno. 1080.

(whilst he was in contention with the same Emperour, to depose him) by the consent of his owne people the Romanesⁱ was depriued of his Popedome; and after-ⁱ *Sigeb. anno. 1084.*
ward lying at the poyn^t of death, hee^k called vnto him one of the^k *Sigeb. anno 1085.*
twelue Cardinals whom he loued aboute the rest, and confessed vnto God, Saint *Peter*, and the whole Church, that he had greatly sinned in the Pastorall charge which was committed vnto him, and that at the instinct of the Deuill hee had stirred hatred and heart-burning amongst men. For Hildebrands deposing of Henry the fourth, was like the Violence of a Tempest, which stirred vp so many calamities, so many schismes, so many perills of bodies and soules, that it alone (saith Otho * *Frisengensis*) through the feircenesse and continuance thereof, may sufficiently proue the greatnesse of mans miserie.

Found this written of him,

* *Chro. lib. 6. cap. 36.*

Philalthes. Two most remark-

able

able examples : they doe clearely illustrate that speech of the wise man, *Take not part with the seditious, for who knoweth the ruine of them both?* But all this while you haue declared onely the truth of the first principle of Kingly Souerainty in his excellent Maiesty; That receiuing authority immediately from GOD, hee haith no Superior to punish him, or chastise him, but God alon. I would therfore now entreat you to take the same paines in establishing the second principle of his suprem power; *The bond of his subiects in obedience unto his Maiesty is inuiolable, & cannot be dissolued.*

Theodidactus. The principall meanes, whereby the seditious sonnes of Belial doe pretend that this sacred bond may be dissolued, are either supposed crimes in the persons of Princes, as Tyranny in gouerning, Infidelity, Hæresie, Apostasie; or Episcopall acts of the Bishop of Rome, as his dispensations, & excommunications.

Philalæthes.

Philaethes. How doe you proue
that Tyranny in gouernment doth
not vnloose this bond?

Theodidactus. Was not Saul a
c Tyrant in hunting after the
soule, and f seeking the life of
David, who was most g faith-
full vnto him amongst all his ser-
uants, whom hee himselfe confes-
sed to haue h rendered vnto him
good for euill?

1. Sam. 24.

12.

1. Sam. 22.

23.

1. Sam. 22.

13.

1. Sam. 24.

18.

Was he not a bloody oppressor
in commanding Doeg, without
any iust cause of offence, violent-
ly to runne a vpon the Priests, and
to slay fourescore and fve persons
that did weare a Linnen Ephod;
to smite Nob the city of the Priests,
both Man, and Woman, both
Childe and Suckling, both Oxe,
Assie, and Sheepe, with the edge of
the sword?

1. Sam. 22.

18. 19.

The blood of so many Inno-
cents did cry vnto G D for
vengeance, and by his speciall
commandement (b who so shed-
deth Mans blood, by Man his
blood

Gen. 9. 6.

bloud shall be shed,) deserved
 death : yet David not an ordinary
 or priuat man, but by **G O D S**
 alone appointment designed vnto
 the Kingdome, a chiefe captaine
 and leader in the Kings battailes,
 the Kings sonne in law, when hee
 had Saul deliuered into his hands,
 and was encouraged by his ser-
 uants to destroy him ; said vnto
 * 1 Sam. 24.6 them : *c* the Lord keepe me from
 doing that thing vnto my Master
 the Lords annoynted, to lay
 my hand vpon him, for hee is
 the Lords annoynted : and after
 * Verse 14. vnto Saul himselfe : *d* wickednes
 proceedeth from the wicked, but
 mine hand be not vpon thee : And
 againe vnto Abishai, when the
 Lord an other time had closed
 * 1. Sam. 26.9 Saul into his hand ; *e* destroy him
 not, for who can lay hands vpon
 the Lords annoynted, and be
 guiltlesse ? Which Pious and Reli-
 gious acts of David towards Saul,
 amongst the Israelites, Optatus
 hath elegantly described, the more
 effectually

effectually to commend them
 to Christians. David (saith
 c. Optatus) had the occasion of vi-
 ctory in his hands, he might haue
 cut the throate of his vnwarie, and
 secure aduersary, without any la-
 bour: he might without shedding
 of bloud, without any conflict,
 haue changed a publike warre in-
 to a priuat slaughter. And his
 men, the victorie, occasion, and
 opportunity encouraged him: hee
 began to draw his sword, his ar-
 med hand was mouing towards
 the throat of his enemy; but the
 perfect remembrance of GODS
 commandements stayd him: hee
 withstanding his men, and the oc-
 casions inciting him, in effect
 thus speaketh vnto them. O victo-
 ry thou dost in vaine prouoke, and
 inuite mee with thy triumphes. I
 would willingly conquer mine e-
 nemy: but I must rather keepe
 GODS Commandements. I will
 not (saith hee) lay my hands vp-
 on the Lords annoynted. And so

*Lib. 2. ad-
 uers. Parme.*

hee repressed his hand together with his sword : and whiles he feared the oyle, saued his enemy.

• Mat. 5.

Philaletes. Our blessed Saviours owne precept and commandement is cleare enough for the preserving of the liues, or of any thing else belonging to our enemies : ^a *Loue* (saith he) *your enemies, blesse them that curse you, doe good to them that hate you, & pray for them that hurt you, and persecute you.*

Theodidactus. You say well that these words are CHRISTs precept or commandement ; our Saviours pzeface vnto them (*Εγω λεγω υμιν*, I say vnto you; it is my decree) doth sufficiently proue it ; and the words immediately following them (that you may be the Children of your Father which is in Heauen) are a most forcible motine to stir vs vp readily, and with alacrity to yeeld obedience vnto this commandement. Although then Kings and Princes through their tyranny, persecuti-

persecution, and oppression, should
 be our enemies, as Saul was vnto
 Dauid (thine *b* enemy saith Abi- *b* I. Sam. 24.
 shai of Saul vnto Dauid:) yet wee
 are to loue *c* them from our *c* saluator tria
 hearts, to blesse and pray for *precipit inimi-*
 them with our tongues, and to *cis exhibenda:*
 doe good vnto them by our acti- *quorum primū*
 ons. For these duties by our *diligere ad cor*
 Saviours commandement are to *pertinet, secū-*
 be performed of vs vnto priuat *dum nempe*
 men that are our enemies; much *benefacere ad*
 more vnto publique persons, the *opus, tertiū be-*
 Princes and Potentates of the *nedicere, I.*
 Earth. What elect befell Saint *bene precari*
 Paul & exhorting vs to blesse *& orare, ad*
 all men by our praiers, supplicati- *linguam. Iani-*
 ons, and intercessions; presently *senius. Cap 40.*
 mentioneth Kings and all that are *Conco.*
 in authority, as persons for whom *d I. Tim. 2.*
 after a more speciall manner wee
 are to poure out our supplicati-
 ons vnto God. Likewise Tertul-
 lian, *c* teaching that according
 vnto the Christian doctrine, to
 wish euill, to doe euill, to thinke
 euill, is indifferently forbidden vs

*o In Apologe-
tico cap. 36.*

towards all men; thence inferreth, if we are not to offer the least of these iniuries to any man; much lesse to him that is so highly advanced by our G O D, speaking of the Emperour.

Philalêthes. Who was this Emperour of whom *Tertullian* speaketh?

Theodidactus. It was *Seuerus*; for vnder him (saith *f* Hierome) *Tertullian* florished.

Philalêthes. Was this Emperour a Tyrant in his gouernment?

Theodidactus. Yea, an unbelieuing Tyrant, an infidell, that did greuously persecute the Christians, whome hee did afflict with the fift famous persecution.

^a *Seuerus*
quinta post
Neronem per-
secutione Chri-
stianos ex-
crucianit; O R O S.
et B A R O: an
C H R. 205.
Seuissima per-
secutione.

Philalêthes. Then I perceiue by *Tertullians* iudgement, that not onely Tyranny, but likewise tyranny ioyned with infidelity, doth not vnloose the bond of duty and obedience from Subiects vnto their Soueraigne.

Theodidactus. You may learne this

this truth from a more ancient
and authentique author than Ter-
tullian, even from the blessed A-
postle Saint Peter. This holy
servant of G O D writ his first
Epistle in the 6 time of Claudi-
us the Emperour, and did direct
it vnto his Country-men the
Iewes, & here and there through-
out Pontus, Galatia, Cappadocia,
Asia, Bythinia, which were regi-
ons then subiect vnto the Romane
Emperour. For many yeares
before Claudius raigne, Pompey
& the great made these regions
Romane Provinces.

*Baro. 101 anno
45.*

*b The Remists
in their table
of Peter.*

c 1 Pet. 1.

*d Sigon. Com-
ment. in lib. 2.
Sulpity.*

*e Iudaicarum
Antiquit. lib.
18. Cap 1. &
lib. 2. de bello
Iudaic. Cap 12.*

And because some Seducers
(as e Iosephus witnesseth) had
perswaded the Iewes vnder a
pretext of maintayning their li-
berty, that tribute was not to be
payd to Caesar, neither any mor-
tall man was to be accounted as a
Prince, or Lord over them, but
G O D onely: Saint Peter ex-
horteth them so to be free, f as not
hauiing their liberty for a cloake & 18.

f 1. Pet. 2. 16.

of

of maliciousnesse, but as the seruants of G O D, and to feare G O D, but yet to honour the King also; And although Magistrates be men, and so their ordinance, in regard of the persons in whom it doth reside, but humane: yet to submit themselves vnto them, for the Lords sake, from whom they receiued their authoritie.

Philalêthes. This King whom Saint Peter would haue his brethren the Iewes to honour, and that as *Supreme*, cannot be any other than the Emperour *Claudius*, vnder whom (as you haue shewed) Saint Peter writ his Epistle, and whose subiects were the inhabitants of *Pontus, Galatia, Cappadocia, Asia, Bythinia*, vnto whom St. Peter inscribed his Epistle. And S. Peter might wel terme this Emperour a King, because the *Romane Emperours* (saith *Appian*) were in all their deedes and actions Kings.

Prefa. Histo.

Theodidactus. Your collection and inference is very firme, and full

full of truth: And therefore Saint
 Peter exhorteth his brethren the
 Jewes (himselfe residing ^a then ^a *Baro. Anno*
 at Rome) to submit themselues, ^{45.}
 and to be subiect vnto a profane ^{*Rhemistes in*}
 Infidell, a cruell Tyrant. For ^{*their table of*}
 Claudius vpon the sight of the lest ^{*Peter.*}
^b prodigie, worshipped the heathen. ^{*Suet. Cap.*}
 Gods after the custome of the an- ^{32.}
 cient Romanes: hee was natu-
 rally ^c so mercilesse, and giuen ^{*Cap. 34. Suet.*}
 to blood-shed, that he would haue
 tortures in examinations, punish-
 ments for *Paricides*, executed in
 his owne presence: hee had most
 cruell searchers of all that came
 but to salure him, sparing not any
 Sexe or Age; delighted to see the
 faces of Fencers (whose throats he
 had caused to be cut for stumbling
 by chancs in their sword-fights) as
 they lay gasping and yeolding vp
 their breath: ^a he was excessively ^{*Suet. Cap. 33.*}
 giuen to the wanron loue of Wo-
 men, and was ^b so intralld vnto ^{*Suet. Cap. 29.*}
 his wines and freemen, that, as it
 was commodious vnto them or
 stood

stood with their affection, hee granted honorable Dignities, conferred the conducts of Armies, and decreed impunities or punishments.

Unto such an unbelieving and bloudy oppressour, Saint Peter earnestly exhorteth the believing Jewes to yeld obedience.

Philalethes. After what manner? In outward shew and appearance, onely of constraint, and because (*Willed they, nilled they*) they were to obey?

Theodidactus. No: for Saint Paul writing his Epistle vnto the Romans * lining vnder the same Emperour, commandeth^c every soule to be subiect vnto the higher powers, and not because of wrath, not out of feare of outward force, or violence, but for Conscience sake; and for that these higher powers are the Ordinance of G O D, the Ministers of G O D. And this is, as the same Apostle elsewhere^d admonisheth, to yeld obedience

* *Rhemists in their table of Paul.*

* Rom. 13.

† Col. 3.

obedience vnto them from the Ephe. 6.
heart, as seruing the Lord, and not
men.

Which heauenly doctrine of
the Apostles, was after ward often
iterated by the Fathers of the
Primitive Church in their wri-
tings, least by the fraud of Sathan
it might slip out of the mindes
of the faithfull. Iustine Martyr
in the name of the Christians in
his dayes saith vnto Antoninus
an unbeléeuing Emperour, and a

persecutor: Wee onely adore
G O D, and in all other things (not
of constraint) but cheerefully per-
forme seruice vnto you. And Au-
gustine: The powers that are, are
of G O D: hence we honour a Gen-
tile placed in power, although he
him-selfe, who holding Gods or-
der giueth thanks vnto the Di-
uell, be vnworthy: for the power
requireth it, and deserueth honor,
as ordained of G O D.

Philalēthes. Howsoeuer Infide-
lity doth not dissolue the bond of

*Persecutio 4.
sub Antonino,
Bellar. in Chro.
Apol. 2. ad
Antoni. Impe.*

a subiect in duty and allegiance vnto his Soueraigne, yet may not Hærefie and Apostasie?

Theodidactus. Constantius, Valens, Valentinianus the younger, were Arrian Heretiques: yet we read not that they were reiected by Orthodoxe Christians as vnlawfull and vſurping Emperours. And (which is worſe) was not *Julian an Apoſtata*, an Idolater? yet a Chriſtian ſoldiers ſerued this vnbeleeuing Lord, and when he ſaid goe forth to fight, inuade ſuch a Nation, they obaied.

Aug. 124. Pl.

Philalæthes. Some ſay this was for want of ſtrength, and forces, to reſiſt.

Theodidactus. They could not want ſtrength, when the greateſt part of Iulians army were Chriſtians, as it appeared inſtantly vpon his death by their ioynt exclamacion vnto Iouinian his ſucceſſor. For this army choſing Iouinian Emperour, and bee reſuſing to haue any Imperiall command or
uer

ner them, because he was a Christian, and they Pagans: ^b all of them with one voyce made an- ^{Ruffin. lib. 2. hist. cap. 1.} swere, And we are Christians. It was not then for want of power they obeyed, but rather, as ^c Au- ^{in Psal. 124.} gustine writeth of them, they were subiect vnto *Julian* their temporall Lord, for his sake that was their eternall Lord and Maister, and out of obedience vnto his commandements.

If subiects are obliged in duty and out of conscience cherefully to obey Tyrannous, vnbeleeuing, hereticall, Apostaticall Princes, as Powers ordained of God; with what alacrity then should we be in all things obsequious vnto our gracious, and religious Soueraigne? Gracious as being like vnto G D D, whose Vicegerent he is in this, that his clemency and mercy is ouer all his workes: Religious, in that he is a zealous propugner of the auncient and Catholique faith, not onely by his

Kingly

Kingly power and authority, but likewise by the learned pen of a ready writer.

Notwithstanding some are so blinded with the Romane superstition, that they are ready vpon some pretended acts of the Bishop of Rome, as vpon his dispensations, or excommunications, to renounce their obedience vnto so mercifull, and pious a Prince.

Philalêthes. May not then the Bishop of Rome either by dispensing with the *law*, which bindeth subiects vnto obedience; or with the *Oath*, whereby they sincerely swear to performe this obedience vnto his excellent Maiesty; vnloose the bond of their allegiance?

Theodidactus. The Bishop of Rome cannot dispense with the
^a Aqum 1.2. law of Nature; which ² from the
q.94. Art. 5 first beginning of the reasonable
 Creature is vchangeable, nor
 with the morall law of GOD.
b 1.2. q 110. b whose precepts are indispen-
Art. 8. sable. But the duty of subiects in
 obedience

obedience vnto their Soueraigne,
 is grounded vpon the law of Na-
 ture; beginning with our first be-
 ginning. For as we be borne
 Sonnes; so we are borne Subiects;
 his Sonnes; from whose loynes;
 his Subiects in whose Dominions
 we are borne. The same duties
 of subiects are also remoyued by
 the morall law, and particularly
 (as you shewed in the betwix-
 trance vnto this our Conference)
 in the first commandement, Ho-
 nour thy Father and thy Mother:
 where; as we are required to
 honour the Fathers of private
 families, so much more the Fa-
 ther of our country and the whole
 Kingdome. And as the Bishop of
 Rome cannot dispense with these
 lawes imposing vpon vs obed-
 ence vnto his Maiesty, so neither
 with the oath wee take to prese-
 uere in this obedience. When
 David said, I haue sworn that
 I will keepe thy righteous iudge-
 ments, if the Bishop of Rome had
 been

Ps. 119.

heene then in his fulnesse of power, could hee haue dispensed with this oath: And so if any now, by the example of Dauid, sweare to keepe Gods righteous indgements of not committing adultery, or of honouring their Parents, and Magistrates; hee cannot free them from this oath: but if wee violate both these commandments, we are as well Rebels, as Adulterers.

Philatêthes. Are not the excommunications of the Bishoppe of Rome of more force to loose the bond of allegiance, than his dispensations?

Theodidactus. These likewise haue no power to worke this effect. Excommunication vppon a contempt vnto the Church doth not make a man worse then an ^a Ethnike: but you haue heard that both S. Peter and S. Paul earnestly exhort vs to be subiect vnto heathen, and Ethnicke Princes; and therefore wee may also yield obedience

4 Mar. 18.

obedience vnto excommunicated
Princes: besides, excommunica-
tion (according to the doctrine of
the Romanists themselves) both not free a servant from obe-
dience vnto his Maister, nor a
sonne vnto his Father. And
Kinges are as Masters, and Sub-
iects as Seruants; for so David cal-
leth Saul his Master, and stileth
himselfe his Seruant: Kinges
are as Fathers, and subiects
as Sonnes; for so King Ezechias
was a Father ouer the Fathers
of his people, euen the Priests;
and therefore much more ouer the
rest of his subiects. As then ex-
communication doth not dissolve
the bond of duty betwene Fa-
thers and Sonnes, of seruice be-
twene Masters and Seruants, no
more doth it the bond of fidelity
betwene Princes and their Sub-
iects. And so at length I haue
proued vnto you that neither sup-
posed crimes in Princes, as
Tyranny, Infidelity, Heresie, A-

• Aquin. in sup.

que. 23.

Tolet. Inß.

Sacerd. l. i. c. 9.

1 Sam. 24. II

1 Sam.

h 2 Chro. 29.

*Debera a mo-
ther in Israel.*

Iudg. 5. 7.

postacie: nor the Episcopall Acts
of dispensation, and excommuni-
cation; and so in effect, that no-
thing can free Subjects from their
fidelity and allegiance vnto their
Prince.

Philalæthes. Nothing! The
scale of confession doth at least in
part free some Subjects from spe-
ciall duties of obedience vnto
their Soueraigne; as Priests from
reuealing treasons and Conspira-
cies which they know, as *Ghostly*
Fathers, from the penitent. For
if conspiracies or treasons bee
knowne vnto a Priest in confession,
the bond thereof doth bind him
to conceale it, because they are
knowne vnto him as vnto God,
whose Vicar he is in hearing the
humble confessions of repentant
Sinners.

Aquin. in sup.
q. II. Art. I.

Theodidactus. If Priests in
confessions doe vnderstand of
treasons and other enormous
offences, endangering the pub-
like safety of the Church or Com-
mon-wealth

mon-weale, as GOD, and as
his Vicars; then they are to imi-
tate GOD, whom they would
represent, in the discovering of
these grieuous crimes. For
GOD alwaies doth after a mi-
raculous manner, and (as it
were) by his owne immediate
finger bring to light crying
sinnes, when they are done in
secret, and for a time are inwrap-
ped in darknesse.

Did he not by the birds of the
aire detect the murder of * Iby-
cus? And because the persons
of Princes are more sacred than
the persons of private men,
GOD hath made a speciall
promise in his word, that hee
will detect * Curtes, conceived
onely in the heart, against Kings,
by the foules of the Heauen (that
is) after a strange and miracu-
lous manner, if by ordinary
meanes they shall not be reuea-
led. And therefore some Priests
of France haue detected intend-

* *Ibycus ut pe-
rity, vindex
fuit atroxolan-
gens. Anfon.*

* *Ecel. 10.*

¶ Bodin. lib. 2.
de Repub. ca. 5.

ments of treason, onely in thought, heard by them in confession: and the Authers of these intendments have bene punished with death. A Gentleman of Normandy in France confessed unto a Frier Minor, that hee had once a resolution to murther King *Francis*, and that hee repented of his wicked purpose. The Frier gaue him absolution, but reuealed his wicked purpose unto the King: and after deliberation had thereof in the Parliament of Paris, the Gentleman was executed; and the Frier not punished with any censure of the Church for his detection.

Priests then are in *Gods* stead, whiles they heare Penitents confessing their sinnes, not to conceale these sinnes if they bee enormous and dangerous unto the publike state; but according to their commission, (whose sinnes ye remit, they are remitted)

red) to declare vnto them the remission of their sinnes as they are offences onely against GOD, and befoze his heauenly Tribunal.

Philalêthes. But the law of the Church commandeth Priests to conceale all such sinnes as come vnto their knowledge by way of Confession.

Theodidactus. This Lawe of the Church is but the Law of Pops & Innocent the third, cited in the decretalls (for he is the most ancient Autho: that the Romaniſts can alledge for their scale of Confession:) But were it a Law of the whole Church, it is but an Ecclesiasticall Law. Now if duties intoynd by GOD himselfe in his morall Law, as not to doe any manner of worke vppon the Saboth day, may be omitted by our Saniours commandement to save the life of a beast: May not some thinges imposed onely by an Ecclesiasticall Law

*C. Omnia vtri-
usq; de Peniten
& Remiss.*

** See Valentia
Tom. 4. dist. 7.*

q. 13. p. 1.

** Mat. 12.*

Law, bee neglected for saving
the life of a King, upon whom
so many lives depend? So that
neither the scale of Confession
doth free vs from any part of the
duties of allegiance vnto our So-
ueraigne.

Philalèthes. If the bond of Al-
legiance from subiects vnto their
Prince is so inuiolable, that no-
thing, no not *the scale of Con-
fession*, can dissolue it; Is there no
meanes to stay the fury of a *Soue-
raigne Commander*, if he should be
so Tyrannous, and profane, as
to endeauour to oppresse the
whole Church at once, and viter-
ly to extinguish the light of *Christo-
ian Religion*?

Theodidactus. Princes in their
rage may endeauour wholly to
destroy Christs Church: but in
vaine; because Christ hath so
built it vpon a ^d rocke, that the
strength and gates of hell shal not
euer so farre preuaile against it,
as quite to vanquish it. And when
they

they doe labour to effect so ha-
 nous an impiety, the onely
 meanes we haue to appease their
 fury is serious repentance for our
 finnes, which haue brought this
 chastisement vpon vs; and hum-
 ble prayer vnto G O D, who
 guideth the hearts of Princes like
 riuers of waters. You know how
 befoze the coming of CHRIST
 the visible Church was onely a-
 mongst the Iewes; and that
 whiles they were Captiues vnder
 the Persian Monarches, As-
 suerus at the instigation of Haman
 sent forth a decrees to destroy
 them all both young and old, chil-
 dren and woemen, in one day.
 Here the whole Church by the
 barbarous designement of As-
 suerus, seemed to be in the very talles
 of death; yet they take no armes,
 they consult not how to poison
 Assuerus or Haman, they animate
 no desperate person suddenly to
 stab them; but there was onely
 great

Ester. 4.

Ester.ca.4.

Is great sorrow amongst them, and fasting and weeping, many lying in sack-cloth and ashes, to humble themselves under the mighty hand of **G O D** for their sinnes, and to avert his wrath hanging ouer their heads, by the cruelty of so bloody a Tyrant.

** Nazianz. ora.
1. in Iulian.*

And the ancient Christians, vpon the like occasions, imitated these Iewes. For when they were threatned by Iulian the Apostata, with an vtter extinction of Christianity, they hindred and repressed him with their teares, hauing this onely remedy against the Persecuter. If any therefore are oppressed with the Tyranny of their supreme Governours, let them

** Lib. 3. ca. 20.*

(saith ** Sarisburiensis*, even in the darkenesse of Poperie) flie vnto the patronage of **G O D**s mercy, and with deuout praier turne away the whippe where-with they are scourged: ** For the*

** Peccata enim
delinquentium
sunt vires Ty-
rannorum.*

the finnes of offenders, are the strength of Tyrants.

Philalòthes. To be freed from Tyranny and oppression in this world, is a temporall benefit; and many times God hearkneth not vnto our prayers for temporall benefits. How then are faithfull and loyall subiects to comfort them-selues, against the pressures of mercyleffe Tyrants?

Theodidactus. Their onely comfort in this case, is that which Saint Augustine long since ministred vnto them. The rod of sinners (saith hee, speaking of wicked Masters and Magistrates) lieth heavy vpon the lot of the righteous; but not for euer. The time will come when one God shall be acknowledged: The time will come, when one CHRIST, appearing in his brightnesse, shall gather before him all Nations,
and

Ester. ca. 4.

to great sorrow amongst them, and fasting and weeping, many lying in sack-cloth and ashes, to humble themselves under the mighty hand of **G O D** for their sinnes, and to avert his wrath hanging over their heads, by the cruelty of so bloody a Tyrant.

** Nazianz. ora.
1. in Julian.*

And the ancient Christians, upon the like occasions, imitated these Jewes. For when they were threatened by Julian the Apostata, with an utter extinction of Christianity, they bindzed and repressed him with their teares, hauing this onely remedy against the Persecuter. If any therefore are oppressed with the Tyranny of their supreme Governours, let them

** Lib. 3. ca. 20.*

(saith ** Sarisburiensis*, even in the darkenesse of Poperie) flie vnto the patronage of **G O D**s

** Peccata enim
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and

and seuer them, as a Pastor
seuereth his Gotes from the
sheepe, and place his sheepe
vppon his right hand, and his
Gotes vpon his left. And then
thou shalt see many seruants,
and subiects, amongst the sheep,
and many masters, and Princes,
amongst the Gotes: and againe
many masters, and Princes, a-
mongst the Sheepe, and many
subiects and Seruants amongst
the Gotes. So when all other
helpes and comforts doe faile
distressed subiects; the day of
Iudgement, the end of all tran-
sitoy things, will bring an end
vnto their sorowes.

Philalêthes. With this end of
all things, I pray you, let vs end
this our conference; beseeching
God so to affect the hearts both
of *Princes* and *Subiects*, with a
serious and frequent cogitation
of this last Iudgement; that they
in *Gouerning*, these in *Obaying*,
both

both in all their actions, and *De Reg. &*
whatsoever they doe, may (with *Monacho.*
 Saint *Hierome*) haue the voice
 of the Archangell alwaies soun-
 ding in their eares, *Arise*
from the dead, and come
unto iudgement.

(*)



p. 6. *Epitology of the ...*
... and ...
... with ...
... (...) ...
... of the ...

- 63. Olho Trifingenfis lib. 6. c. 35.
- 64. vespergenfis An: ~~1000~~ 1080
- 65. Sigebert. An: ~~1084, 1085~~ } *grsg. 7*
 1084, 1085



